42: Vanoverbergh E-5 (no date) 1936-1938 OA1 Philippines
Apayao OA5
Isneg

764 824 the *lito* (also Lygodium sp.) used for the manufacture of basketry, in the smaller size of its leaves and the brittleness of its rachis.

764 824 After all these rites have been duly observed, the body is lowered into its final abode. In order to do this, the Isneg tie the coffin with strips of *báno-* (core of the rattan), which are rather brittle and never used when something has to be tied in a durable way. It now depends on the wishes of the nearest surviving relative, the husband or wife, the father or mother, a child, as the case may be, whether a lid has to be placed over the coffin or the body has to be left uncovered and the lid dispensed with. In case the body was kept squatting in the lower half of a jar, the other half is now placed over it, and the opening on top is closed with a plate (earthenware imported from China).

Then the grave is filled up with the earth that was taken out by the gravediggers, and the old basket that was used to extract the loose earth at the time of digging is placed on top. No mound is erected over the grave; the ground above is simply kept level with the surrounding ground.

Here follows the description of what is placed on and over the tomb: a few things immediately after the funeral, others either at the same time or the next day, according to the wishes of the people in charge or to the presence or absence of the materials in question at the time of burial.

There are placed on the grave immediately after the funeral:

824 Several pinnae of a young coconut leaf, sometimes twisted into different fantastic shapes, roughly imitating those of birds, dogs, stars, balls, etc.; also some stumps of cigars, partly burned: all these to keep away *Bowá* (by some called *Alibowá*), a spirit who feeds on dead bodies;

In some places a spear is stuck in the tomb: this is done in order to prevent the spirit *Wirwír* from stealing and devouring the body;

824 823 Then ingredients for chewing betel nut, namely: one or more betel nuts or some sections of a betel nut, leaves of the betel pepper, some lime. The lime is placed there more especially with the purpose of preventing the body from leaving its grave in the shape of a *balańóbāń;* in this way the lime supplements the magic power of the *takkág* and of the ashes of the burned raincoat, both of them mentioned before.

Further adornment, put in place either immediately after the funeral or, more commonly, the next day:

IV. *INNAS*

539

First Group: *Ki kayo ñga calagaab*
Intada ñga magdowas
Innas sa ianno onnas inballoballog
ogennas.

2nd Group: *Ay yo diamno dowas*
Aed ac lagud aumicad
Ta piniac makilaglagaak
Ki kao nga kalabeat.

First Group: Oh! beloved brethren,
Let us love one another.
Allright: forget the past and
Let us all love together.

2nd Group: Here I am with you, love;
Yes, I am here with you;
I want to be happy
With you my beloved brethren.

COSMOLOGY

Apayaos say that the earth is flat with edges, off 772
which the water flows and is caught by the moon 821
which returns it to the earth as rain. You can tell 823
when this will be done by observing the new moon. 221
If its tips (forming a container) are horizontal it 241
will not rain. If one tip is down, the water will run 805
out and it will rain. Camotes are planted during the
first and the last quarters of the moon. The positions
of ursa major and ursa minor determine the time of
planting most of the food crops. This is done by co- [476]
operative planting, *abugo*.

46: Wilson F-3 (no date) 1947 OA1 Philippines
Apayao OA5

THE FIRST CIRCUMNAVIGATION OF THE EARTH

823 In the olden days there lived a beautiful maiden. This beautiful maiden lived in a fine house; and around the house she planted different kinds of flowers. When the plants grew up, they bore many flowers. Different kinds of insects came in contact with the flowers, especially in the morning and late in the afternoon. This maiden was friendly to insects and birds. She was also a magician.

One day she was sitting by the door watching the insects sucking on her flowers. She saw a beautiful butterfly and said: "friend butterfly, come into my house and we will have a talk." So the butterfly flew inside the house and settled itself on the flowers which were sitting on a round block in the house. Then the maiden began telling the butterfly her desire: that she wanted to find out if the water flows off the earth. Her reason was that the people believed that water flows off the earth, so she wanted to see if that was so.

The butterfly then answered: "Let us go around the earth and find out whether the people are right or wrong. Get on my back and let us fly away." So they flew away and flew around the earth. They then discovered that water does not flow off the earth; but just flows about on the surface.

When they came back, the maiden told all the people that water does not flow off the earth; but flows about on the surface.

Nowadays many of the old people still do not believe that water is flowing only about on the earth.

They always believe that water flows off the earth. 823 ●
Their reason is that, if the water does not flow off the earth, it would have been full of water a long time ago. So it is still believed by some of the Apayaos that water flows off the earth.

DONKOAN AND HIS WIFE DOMMARIA

There was a man and his wife. The name of 843
the man was Donkoan and the wife Dommaria. He instructed his pregnant wife that she should not go to any other house or go any distance as he was going away to trade. He started out; but did not say where, merely telling his wife that he would spend several days on his trip. On the second day, a woman named Malagamsi, a former sweetheart of Donkoan, came and asked Dommaria to go and look for certain sour fruits. Dommaria said: "I cannot go with you, for my husband told me not to go out." But Malagamsi said: "He will not know, and we will only go to the top of that hill." However, Dommaria would not go. Malagamsi came again the next day and tried to persuade Dommaria to go if only to the top of the hill. At first, she refused; but finally, as Magamsi said that she had seen a *balococo* (a very sour fruit tree) on the top of the hill, Dommaria agreed, providing the tree was very near. She said that they must get back soon, for her husband would find out and scold her. So they started out.

They climbed quite a distance up the hill but did not come to the *balococo*. Dommaria said: "where is the tree?" Malagamsi said: "Only a little way further."

APAYAO SYSTEM OF MEASUREMENTS

805

Time

The day—*aldao*
dawn—*paglawag*
sun-rise—*sumirag* or *lumta*
morning—*pagmaat*
mid-day—*algao*
noon—*mangalintotogo*
afternoon—*gidgidam*
sunset—*lumgap-simab*
evening—*gumibat*
night—*gabi*

The week—*liguan* (five)
First day—*pisa*
Second day—*piddua*
Third day—*pelo*
Fourth day—*pimpat*
Fifth day—*ligo*

Month—*bulan* (moon)
The Seasons—
dry—*negao;* rainy—*nudan*

Year—*dagon*

804

Quantity

A certain small basket-full of rice—*isa tapang*
Siyam (9) *tapang*— *tanga salup*
Dua polo si lima (25) *salup*—*tanga caban* (some 63 kilos)
One hundred leaves of tobacco—*tanga pito* or *tanga badad.*

Weight

Light—*nalangpao* Heavy—*nadamat*

Length

One hand span—*dangan*
One span of extended arms (tip to tip)—*dapa.*

823

Points of the compass

North—*abud* (down stream); South—*daya* (up stream); East—*amibao* (where sun rises); West—*amigato* (where sun sets).